دروس اللغة العربية

Lessons of the Arabic Language

لِغَيْرِ النَّاطِقِينَ بِهَا

For Non-Native Speakers

الْجُزْءُ الثَّالِثُ

Book 3

الدكتور ف. عبد الرحيم

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Annotated Solutions

Lesson 11

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Revision History

Date	Rev.	Author	Revision Comments
2019-09-01	0	Javid Sheikh	First release
2020-09-12	1	Javid Sheikh	Added vocabulary and revision table. Changed cover page.
2023-02-14	2	Javid Sheikh	Minor revisions.
2024-03-30	3	Javid Sheikh	Minor revisions to text and vocabulary. Changed cover page.

Note:
Translations of the Qur'anic ayahs given in this lesson are based on the literal translation of the Arabic words to help promote an understanding of the Holy Qur'an in its original language. For the mainstream translation of the ayahs, please consult the Qur'an translations offered by Saheeh International and others.

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(١١) اَلدَّرْسُ الْحَادِيَ عَشَرَ

The Eleventh Lesson

اَلْمُدَرِّسُ : اَلطُّلَّابُ قَلِيلُونَ . أَيْنَ الْآخَرُونَ؟

- The Teacher: The students are few. Where are the others?

رَحَضَ-يَرْحَضُ To rinse

عَلِيٌّ : عُمَرُ غَائِبٌ، وَحَامِدٌ عِنْدَ الْمُدِيرِ، وَإِسْحَاقُ فِي الْمِرْحَاضِ، وَالْحَسَنُ ذَهَبَ إِلَى غُرْفَةِ الْمُرَاقِبِ .

- Ali: Umar is absent, and Hamid is with the principal, and Ishaaq is in the toilet, and Al-Hassan went to the supervisor's room.

عَبْدُالرَّزَّاقِ : وَالزُّبَيْرُ أَخُوهُ مَرِيضٌ، وَقَدْ اسْتَأْذَنَ الْمُدِيرَ فِي الذَّهَابِ إِلَى الْمُسْتَشْفَى .

- Abdul Razzaq: And Al-Zubair his brother is sick, and he has already taken permission from the principal for going to the hospital.

حَرْفُ تَحْقِيقٍ (already)

زَبُرَ - يَزْبُرُ (زُبَيْرٌ - فُعَيْلٌ) To be heavy

اَلْمُدَرِّسُ : مَاذَا بِهِ؟

- TT: What is with him (What is wrong with him)?

عَبْدُالرَّزَّاقِ : بِهِ مَغَصٌ .

- AR: He has stomach ache.

(يَدْخُلُ حَامِدٌ وَإِسْحَاقُ، وَيَجْلِسَانِ فِي مَقْعَدَيْهِمَا) .

(Hamid and Ishaq enter and they (2) sit on their (2) seats).

اَلْمُدَرِّسُ : يَاحَامِدُ، كَأَنَّكَ تُرِيدُ أَنْ تَقُولَ شَيْئاً . هَلْ لَدَيْكَ سُؤَالٌ؟

- TT: O'Hamid, it seems as if you want to say something. Do you have a question?

حَامِدٌ : نَعَمْ . أَنَا مَطْلُوبٌ الْآنَ فِي النَّادِي الرِّيَاضِيِّ . أَفَأَذْهَبُ أَمْ أَحْضُرُ الدَّرْسَ؟

- Hamid: Yes. I am needed/required at the sports club right now. Shall I go or shall I attend the lesson?

طَلَبَ-يَطْلُبُ

اَلْمُدَرِّسُ : أَنْ تَحْضُرَ الدَّرْسَ خَيْرٌ لَكَ . يُمْكِنُكَ الذَّهَابُ إِلَى النَّادِي فِي الْفُسْحَةِ .

- TT: To stay for the lesson is better for you. It is possible for you to go to the club in the break.

فَسَحَ-يَفْسَحُ To spread out

(يَدْخُلُ الْحَسَنُ وَبِيَدِهِ عُلْبَةٌ) مَاذَا فِي الْعُلْبَةِ يَاحَسَنُ؟

(Al-Hassan enters with a box in his hand) What is in the box O'Hassan?

اَلْحَسَنُ : فِيهَا طَبَاشِيرُ .

- Al-Hassan: Chalks are in it (It has chalks in it).

(يَدْخُلُ الْمُرَاقِبُ وَمَعَهُ طَالِبٌ جَدِيدٌ، وَيُسَلِّمَانِ)

(The supervisor and a new student with him enter and extend both their greetings/salutations).

اَلْمُرَاقِبُ : هَذَا طَالِبٌ جَدِيدٌ .

- The Supervisor: This is a new student.

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اَلْمُبْتَدَأُ اَلْخَبَرُ

اَلْمُدَرِّسُ : أَهْلاً وَسَهْلاً . كَيْفَ حَالُكَ؟ — JJ: Welcome! How are you?

هُوَ : بِخَيْرٍ، وَالْحَمْدُ لِلّٰهِ . [أَنَا] — He: [I am] fine, and thanks to Allah.

اَلْمُدَرِّسُ : مَا اسْمُكَ؟ — JJ: What is your name?

هُوَ : مُنِيرٌ . [اِسْمِي] اِسْمُ الْفَاعِلِ (IV) أَنَارَ - يُنِيرُ (To fill with light) — He: [My name is] Munir.

اَلْمُدَرِّسُ : أَأَلْمَانِيٌّ أَنْتَ؟ — JJ: Are you a German?

مُنِيرٌ : لَا . بِرِيطَانِيٌّ . [أَنَا] — Munir: No, [I am] a British.

اَلْمُدَرِّسُ : أَيْنَ دَرَسْتَ اللُّغَةَ الْعَرَبِيَّةَ يَامُنِيرُ؟ — JJ: Where did you study the Arabic language O'Munir?

مُنِيرٌ : دَرَسْتُهَا فِي مَدْرَسَةٍ إِسْلَامِيَّةٍ . — M: I studied it in an Islamic school.

اَلْمُدَرِّسُ : أَفِي بِرِيطَانِيَةَ مَدَارِسُ إِسْلَامِيَّةٌ؟ — JJ: Are there Islamic schools in Britain?

مُنِيرٌ : نَعَمْ . — M: Yes.

اَلْمُدَرِّسُ : كَمْ مَدْرَسَةً هُنَاكَ؟ — JJ: How many schools are there?

مُنِيرٌ : لَا أَدْرِي بِالضَّبْطِ . اَلْمَدَارِسُ كَثِيرَةٌ . — M: I don't know exactly. The schools are many.

تَمَارِينُ — Exercises

❊ أَجِبْ عَنِ الْأَسْئِلَةِ الْآتِيَةِ : ❊ Answer the following questions:

(١) أَيْنَ أَرَادَ حَامِدٌ أَنْ يَذْهَبَ؟

(٢) بِمَاذَا أَتَى الْحَسَنُ مِنْ غُرْفَةِ الْمُرَاقِبِ؟

(٣) مَا اسْمُ الطَّالِبِ الْجَدِيدِ؟

(٤) مِنْ أَيْنَ هُوَ؟

See next page ★

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Answer the following questions :

أَجِبْ عَنِ الْأَسْئِلَةِ الْآتِيَـــةِ :

(١) أَيْنَ أَرَادَ حَامِدٌ أَنْ يَذْهَبَ؟

(٢) بِمَاذَا أَتَى ٱلْحَسَنُ مِنْ غُرْفَةِ الْمُرَاقِبِ؟

Together means 'To bring'

(٣) مَا ٱسْمُ الطَّالِبِ الْجَـدِيدِ؟

(٤) مِنْ أَيْنَ هُـــــوَ؟

1) Where did Hamid want to go?

١. أَرَادَ حَامِدٌ أَنْ يَذْهَبَ إِلَى النَّادِي الرِّيَاضِيِّ

Hamid wanted to go to the sports club.

2) What did Al-Hassan bring from the Inspector's room?

2. أَتَى ٱلْحَسَنُ بِالطَّبَاشِيرِ مِنْ غُرْفَةِ الْمُرَاقِبِ

Al-Hassan came with (brought) chalks from the inspector's room.

3) What is the name of the new student?

His name is Munir.

3. ٱسْمُهُ مُنِيرٌ

4) Where he is from?

He is from Britain.

4. هُوَ مِنْ بِرِيطَانِيَةَ

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(FV) تَحَدَّثَ - يَتَحَدَّثُ (+عَنْ)
- To talk about

تَمَّ - يَتِمُّ
- To be completed or concluded

اَلْمُبْتَدَأُ وَالْخَبَرُ

The Subject and the Predicate

اَلْمُبْتَدَأُ هُوَ الْاِسْمُ الَّذِي نَتَحَدَّثُ عَنْهُ، وَالْخَبَرُ هُوَ الْحَدِيثُ الَّذِي تَتِمُّ بِهِ الْفَائِدَةُ نَحْوَ : «اَلْقَمَرُ جَمِيلٌ». فَفِي هَذِهِ الْجُمْلَةِ نُرِيدُ أَنْ نَتَحَدَّثَ عَنِ الْقَمَرِ، فَلَفْظُ (اَلْقَمَرُ) مُبْتَدَأٌ، وَنُرِيدُ أَنْ نَقُولَ إِنَّهُ جَمِيلٌ، فَلَفْظُ (جَمِيلٌ) خَبَرٌ.

The Subject is the noun that we are talking about, and the Predicate is the news which completes it with (something) useful, e.g.: 'The moon is beautiful'. So in this sentence we want that we talk about the moon, so the word 'the moon' is the subject, and we want to say that it is beautiful, so the word 'beautiful' is the predicate.

اَلْمُبْتَدَأُ وَالْخَبَرُ مَرْفُوعَانِ.

The Subject and the Predicate are nominative.

مِنْ أَحْكَامِ الْمُبْتَدَأِ :

From Rules of the Subject

(١) أَنْوَاعُ الْمُبْتَدَأِ :

(1) Types of the Subject

اَلْمُبْتَدَأُ إِمَّا اِسْمٌ صَرِيحٌ، وَإِمَّا مَصْدَرٌ مُؤَوَّلٌ، نَحْوَ :

To interpret أَوَّلَ - يُؤَوِّلُ

The subject is either an explicit noun or an interpreted verbal noun, e.g.:

(أ) اَللهُ رَبُّنَا. اَلْقِرَاءَةُ مُفِيدَةٌ. اَلْجُلُوسُ هُنَا مَمْنُوعٌ. نَحْنُ طُلَّابٌ.

A) Allah is our Lord. The reading is useful. The sitting here is prohibited. We are students.

(ب) ﴿وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ﴾. ﴿وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى﴾.

B) 'And that you fast is better for you'. 'And that you forgive is nearer to piety'.

(٢) تَعْرِيفُ الْمُبْتَدَأِ وَتَنْكِيرُهُ :

(2) Definiteness of the Subject and its indefiniteness:

اَلْأَصْلُ فِي الْمُبْتَدَأِ أَنْ يَكُونَ مَعْرِفَةً كَمَا فِي الْأَمْثِلَةِ الْآتِيَةِ (اَلْمُبْتَدَأُ تَحْتَهُ خَطٌّ) :

In origin (originally), the subject is definite like in the following examples (the subject, there is a line under it).

(أ) مُحَمَّدٌ رَسُولُ اللَّهِ.

A) Muhammad (PBUH) is the messenger of Allah.

(ب) أَنَـا مُدَرِّسٌ.

All pronouns are definite and mabni

B) I am a teacher.

(جـ) هَـذَا مَسْجِـدٌ.

C) This is a masjid.

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(د) اَلَّذِي يَعْبُدُ غَيْرَ اللهِ مُشْرِكٌ .

D) The one who worships other than Allah is a polytheist.

Relative pronoun

(هـ) اَلْقُرْآنُ كِتَابُ اللهِ .

E) The Qur'an is the book of Allah.

Decorated by 'Al'

(و) مِفْتَاحُ الْجَنَّةِ الصَّلَاةُ .

F) The key of the paradise is the prayer.

Mud'af to a definite noun.

قَدْ + مُضَارِعٌ (May be)

وَقَدْ يَكُونُ الْمُبْتَدَأُ نَكِرَةً بِشُرُوطٍ مِنْهَا :

And the subject may be indefinite with conditions - some of them are :

خَبَرُ كَانَ

شِبْهُ جُمْلَةٍ

Likeness of a sentence (phrase)

(أ) أَنْ يَكُونَ الْخَبَرُ شِبْهَ جُمْلَةٍ (الْمُرَادُ بِشِبْهِ الْجُمْلَةِ : اَلظَّرْفُ وَالْجَارُّ وَالْمَجْرُورُ) ، وَأَنْ يَتَقَدَّمَ عَلَى الْمُبْتَدَأِ ، نَحْوَ :

A) The Predicate is a phrase (the intention or what is meant by the phrase, the zarf and jar majrur) and it precedes the subject, e.g.:

1 * عِنْدَنَا سَيَّارَةٌ . هُنَا (سَيَّارَةٌ) مُبْتَدَأٌ ، وَالظَّرْفُ (عِنْدَ) خَبَرٌ .

1) We have a car. Here (car) is a subject, and the zarf (عِنْدَ) is a predicate.

2 * لِي أَخٌ . هُنَا (أَخٌ) مُبْتَدَأٌ ، وَالْجَارُّ وَالْمَجْرُورُ (لِي) خَبَرٌ .

2) I have a brother. Here (brother) is subject and the jar majrur (I have) is predicate.

(ب) أَنْ يَكُونَ الْمُبْتَدَأُ اسْمُ اسْتِفْهَامٍ (وَأَسْمَاءُ الْاِسْتِفْهَامِ نَكِرَاتٌ) ، نَحْوَ :

B) The subject is a noun of interrogation (and the nouns of interrogation are indefinite), e.g.:

1 * مَا بِكَ؟ هُنَا اسْمُ الْاِسْتِفْهَامِ (مَا) مُبْتَدَأٌ ، وَالْجَارُّ وَالْمَجْرُورُ (بِكَ) خَبَرٌ .

1) What is with you (What is the problem)? Here the noun of interrogation (مَا) is subject, and the jar and the majrur (بِكَ) is predicate.

2 * مَنْ مَرِيضٌ؟ هُنَا اسْمُ الْاِسْتِفْهَامِ (مَنْ) مُبْتَدَأٌ ، وَ(مَرِيضٌ) خَبَرٌ

2) Who is sick? Here the noun of interrogation (مَنْ) is subject, and (مَرِيضٌ) is predicate.

3 * كَمْ طَالِبًا فِي الْفَصْلِ؟ هُنَا اسْمُ الْاِسْتِفْهَامِ (كَمْ) مُبْتَدَأٌ ، وَ(فِي الْفَصْلِ) خَبَرٌ .

3) How many students are in the class? Here the noun of interrogation (كَمْ) is subject, and (فِي الْفَصْلِ) is predicate.

(3) تَرْتِيبُ الْمُبْتَدَأِ وَالْخَبَرِ : (٣)

Arrangement/order of the Subject and the Predicate:

F II

رَتَّبَ - يُرَتِّبُ

To arrange

مَصْدَرٌ

اَلْأَصْلُ أَنْ يَتَقَدَّمَ الْمُبْتَدَأُ عَلَى الْخَبَرِ ، نَحْوَ: أَنْتَ مُدَرِّسٌ . وَيَجُوزُ عَكْسُهُ ، نَحْوَ: أَمُدَرِّسٌ أَنْتَ؟ .

Originally, the Subject precedes the predicate., e.g.: You are a teacher. And the opposite of it is permissable, e.g., Are you a teacher?

أَنْتَ مُدَرِّسٌ
مُبْتَدَأٌ خَبَرٌ

أَمُدَرِّسٌ أَنْتَ؟
حَرْفُ الْاِسْتِفْهَامِ خَبَرٌ (مُقَدَّمٌ) مُبْتَدَأٌ (مُؤَخَّرٌ)

The subject cannot be a prepositional phrase

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Noun of Interrogation comes in the front (first) and could be M or K.

وَيَجِبُ أَنْ يَتَقَدَّمَ الْمُبْتَدَأُ إِذَا كَانَ اِسْمَ اِسْتِفْهَامٍ ، نَحْوَ: مَا بِكَ؟ مَنْ مَرِيضٌ؟

And it is necessary for the Subject to precede when it is a noun of interrogation, e.g.: What is with you? Who is sick?

وَيَجِبُ أَنْ يَتَقَدَّمَ الْخَبَرُ إِذَا كَانَ اسْمَ اسْتِفْهَامٍ ، نَحْوَ: مَا اسْمُكَ؟ كَيْفَ حَالُكَ؟

It is necessary for the predicate to precede when it is noun of interrogation, e.g., What is your name? How are you?

(٤) حَذْفُ الْمُبْتَدَأِ : (4) Dropping/Omitting of the Subject: to come first

يَجُوزُ حَذْفُ الْمُبْتَدَأِ إِذَا عُلِمَ . تَقُولُ لِلسَّائِلِ عَنِ اسْمِكَ : حَامِدٌ . أَيْ : اِسْمِي حَامِدٌ .

Omission of the subject is permissible when it is known. You say to the person asking about your name: Hamid, i.e., My name is Hamid.

مِنْ أَحْكَامِ الْخَبَرِ : Among Rules of the Predicate:

(١) أَنْوَاعُ الْخَبَرِ : (1) Types of the predicate:

الْخَبَرُ إِمَّا مُفْرَدٌ (أَيْ لَيْسَ جُمْلَةً) ، وَإِمَّا جُمْلَةٌ ، وَإِمَّا شِبْهُ جُمْلَةٍ .

The predicate is either a single word (i.e., it is not a sentence), or a sentence, or a phrase.

(أ) فَالْخَبَرُ الْمُفْرَدُ نَحْوَ : الْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ .

A) So the single word predicate, e.g.: The believer is the mirror of the believer.

(ب) وَالْخَبَرُ الْجُمْلَةُ نَحْوَ :

B) And the sentence predicate, e.g.:

1 * الْمُدِيرُ مَا اسْمُهُ؟ الْجُمْلَةُ الْاِسْمِيَّةُ (مَا اسْمُهُ) خَبَرٌ ، وَهِيَ فِي مَحَلِّ رَفْعٍ .

1) The principal, what is his name? The nominal sentence (what is his name) is predicate, and it is in place of being nominative (مَرْفُوعٌ).

2 * وَاللهُ خَلَقَكُمْ . الْجُمْلَةُ الْفِعْلِيَّةُ (خَلَقَكُمْ) خَبَرٌ ، وَهِيَ فِي مَحَلِّ رَفْعٍ .

2) And Allah, He created you. The verbal sentence (He created you) is predicate, and it is in the place of being nominative (مَرْفُوعٌ).

(جـ) وَالْخَبَرُ شِبْهُ الْجُمْلَةِ نَحْوَ :

C) And the phrase predicate, e.g.:

1 * الْجَنَّةُ تَحْتَ أَقْدَامِ الْأُمَّهَاتِ . الظَّرْفُ (تَحْتَ) خَبَرٌ . وَهُوَ

1) The Paradise is under the feet of the mothers. The zarf (under) is predicate. And it is

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مَنْصُوبٌ فِي مَحَلِّ رَفْعٍ . accusative (مَنْصُوبٌ) in the place of being nominative (مَرْفُوعٌ).

2 ❊ اَلْحَمْـــدُ لِلّٰهِ . اَلْجَارُّ وَالْمَجْرُورُ (لِلّٰهِ) خَبَرٌ. وَهُوَ فِي مَحَلِّ رَفْعٍ . 2) All praise belongs to Allah. The preposition and the genetive (for Allah) is predicate. And it is in the place of being nominative (مَرْفُوعٌ).

(٢) مُطَابَقَتُهُ لِلْمُبْتَـدَأِ : (طَابَقَ - يُطَابِقُ (مُفَاعَلَةٌ)) F III — (2) It's (predicate's) conformity/agreement with the subject:

يُطَابِقُ الْخَبَرُ الْمُبْتَدَأَ فِي : The predicate agrees with the subject in:

(أ) اَلْإِفْـرَادِ وَالتَّثْنِيَـةِ وَالْجَمْعِ ، نَحْوَ : اَلْمُدَرِّسُ وَاقِفٌ . وَالطُّلَّابُ جَالِسُونَ . بَابَا الْفَصْلِ مُغْلَقَانِ ، وَنَافِذَتَاهُ مَفْتُوحَتَانِ . A) In the singular, and the dual and the plural, e.g.: The teacher is standing. And the students are sitting. The two doors of the class are closed and its two windows are open.

(ب) فِي التَّذْكِيرِ وَالتَّأْنِيثِ ، نَحْوَ : حَامِدٌ مُهَنْدِسٌ ، وَزَوْجَتُهُ طَبِيبَةٌ ، وَابْنَاهُمَا تَاجِرَانِ ، وَبِنْتَاهُمَا مُدَرِّسَتَانِ . B) In masculinity and femininity, e.g.: Hamid is an engineer, and his wife is a female doctor and their two sons are merchants and their two daughters are female teachers.

تَمَـــارِينُ — Exercises

١ - اِجْعَلْ كُلَّ اسْمٍ مِمَّا يَأْتِي مُبْتَدَأً : 1- Make every noun which follows, into a Subject

أَحْمَدُ . أَحْمَدُ وَأَخُوهُ . اَلْمُسْلِمُونَ . اَلسَّيَّارَةُ . مَنَارَتَا الْمَسْجِدِ . اَلطَّالِبَاتُ . قَلَمٌ .

اَلْكُتُبُ . مَا . مَنْ .

٢ - اِجْعَلْ كُلَّ اسْمٍ مِمَّا يَأْتِي خَبَراً : 2- Make every noun which follows, into a predicate.

مَفْتُوحَتَانِ . مُغْلَقَتَانِ . جَمِيلَةٌ . نَاجِحُونَ . مُتَحَجِّبَاتٌ . كَيْفَ . أَيْنَ . مَا . مَنْ .

مَتَى . عِنْدَ . فَوْقَ .

See Next Two Pages

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١ - اِجْعَلْ كُلَّ آسْمٍ مِمَّا يَأْتِي مُبْتَدَأً :

Make every noun which follows, into a Subject

أَحْمَدُ. أَحْمَدُ وَأَخُوهُ. اَلْمُسْلِمُونَ. اَلسَّيَّارَةُ. مَنَارَتَا الْمَسْجِدِ. اَلطَّالِبَاتُ. قَلَمٌ.

اَلْكُتُبُ. مَا. مَنْ.

1. أَحْمَدُ ذَكِيٌّ.
2. أَحْمَدُ وَأَخُوهُ مُجْتَهِدَانِ.
3. اَلْمُسْلِمُونَ يُصَلُّونَ.
4. اَلسَّيَّارَةُ جَمِيلَةٌ.
5. مَنَارَتَا الْمَسْجِدِ عَالِيَتَانِ.
6. اَلطَّالِبَاتُ عِنْدَ الْمُدِيرَةِ.
7. قَلَمُ مَاجِدٍ عَلَى الْمَكْتَبِ.
8. اَلْكُتُبُ مُفِيدَةٌ.
9. مَا بِكَ ؟
10. مَنْ مَرِيضٌ ؟

1. Ahmad is intelligent.
2. Ahmad and his brother are hardworking.
3. The muslims pray/are praying.
4. The car is beautiful.
5. The two minarets of the masjid are high/elevated.
6. The students (f) are with the principal (f).
7. Majid's pen is on the desk.
8. The books are useful/beneficial.
9. What is with you or what's the problem?
10. Who is sick?

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٢ - اِجْعَلْ كُلَّ ٱسْمٍ مِمَّا يَأْتِي خَبَراً : Make every noun which follows, into a predicate.

مَفْتُوحَتَانِ . مُغْلَقَتَانِ . جَمِيلَةٌ . نَاجِحُونَ . مُتَحَجِّبَاتٌ . كَيْفَ . أَيْنَ . مَا . مَنْ .

مَتَى . عِنْدَ . فَوْقَ .

.1 ٱلنَّافِذَتَانِ مَفْتُوحَتَانِ .	1. The two windows are open.
.2 نَافِذَتَا[ن] ٱلْفَصْلِ مُغْلَقَتَانِ .	2. The two windows of the class are closed.
.3 ٱلسَّيَّارَةُ جَمِيلَةٌ .	3. The car is beautiful.
.4 زُمَلَائِي نَاجِحُونَ .	4. My colleagues are successful.
.5 ٱلطَّالِبَاتُ مُتَحَجِّبَاتٌ .	5. The students (f) are hijab wearing.
.6 كَيْفَ حَالُكَ ؟	6. How are you ?
.7 أَيْنَ بَيْتُكَ ؟	7. Where is your home ?
.8 مَا ٱسْمُكَ ؟	8. What is your name ?
.9 مَنْ أَنْتَ ؟	9. Who are you ?
.10 مَتَى سَفَرُكَ ؟	10. When is your travel ?
.11 ٱلْمُدَرِّسُ عِنْدَ ٱلْمُدِيرِ .	11. The teacher is with the principal.
.12 ٱلطَّائِرَةُ فَوْقَ السَّحَابِ .	12. The airplane is above the clouds.

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3- Make word (the teacher) a subject in the five sentences with predicate being:

٣ ـ اِجْعَلْ لَفْظَ (اَلْمُدَرِّسُ) مُبْتَدَأً فِي خَمْسِ جُمَلٍ عَلَى أَنْ يَكُونَ الْخَبَرُ :

مُفْرَدًا فِي الْأُولَى . اَلْمُدَرِّسُ جَدِيدٌ — Singular in the first — The teacher is new.

وَظَرْفاً فِي الثَّانِيَةِ . اَلْمُدَرِّسُ عِنْدَ الْمُدِيرِ — And zarf in the second — The teacher is with the principal.

وَجَاراً وَمَجْرُوراً فِي الثَّالِثَةِ . اَلْمُدَرِّسُ فِي الْفَصْلِ — And jar majrur in the third — The teacher is in the class.

وَجُمْلَةً فِعْلِيَّةً فِي الرَّابِعَةِ . اَلْمُدَرِّسُ دَخَلَ الْفَصْلَ — And verbal sentence in the fourth — The teacher, he entered the class.

وَجُمْلَةً اِسْمِيَّةً فِي الْخَامِسَةِ . اَلْمُدَرِّسُ صَوْتُهُ جَمِيلٌ — And nominal sentence in the fifth. — The teacher, his voice is beautiful.

4- Give three sentence, the predicate in each one is zarf.

٤ ـ هَاتِ ثَلَاثَ جُمَلٍ خَبَرُ كُلِّ وَاحِدَةٍ مِنْهَا ظَرْفٌ .

5- Give three sentence, the predicate in each one is jar and majrur.

٥ ـ هَاتِ ثَلَاثَ جُمَلٍ خَبَرُ كُلِّ وَاحِدَةٍ مِنْهَا جَارٌّ وَمَجْرُورٌ .

6- Make every noun which follows a Subject, with predicate as a nominal sentence and take help with the nouns that are between the brackets for the formation of the predicate.

٦ ـ اِجْعَلْ كُلَّ اسْمٍ مِمَّا يَأْتِي مُبْتَدَأً عَلَى أَنْ يَكُونَ خَبَرُهُ جُمْلَةً اِسْمِيَّةً وَاسْتَعِنْ بِالْاِسْمِ الَّذِي بَيْنَ الْقَوْسَيْنِ لِتَكْوِينِ الْخَبَرِ :

1. أَحْمَدُ (أَخُوهُ) — 1) Ahmad, his brother is sick. أَحْمَدُ أَخُوهُ مَرِيضٌ
2. سَيَّارَتُكَ (لَوْنُهَا) — 2) Your car, its colour is green. سَيَّارَتُكَ لَوْنُهَا أَخْضَرُ
3. اَلْكُتُبُ الْأَجْنَبِيَّةُ (ثَمَنُهَا) — 3) The foreign books, their price is expensive. اَلْكُتُبُ الْأَجْنَبِيَّةُ ثَمَنُهَا غَالٍ
4. اَلطَّالِبُ الْجَدِيدُ (اِسْمُهُ) — 4) The new student, his name is Ahmad. اَلطَّالِبُ الْجَدِيدُ اِسْمُهُ أَحْمَدُ
5. اَللَّهُ (فَضْلُهُ) — 5) Allah, His bounty is great. اَللَّهُ فَضْلُهُ عَظِيمٌ

7- Extract from the lesson examples of the nominal sentences where subject has been omitted.

٧ ـ اِسْتَخْرِجْ مِنَ الدَّرْسِ أَمْثِلَةً لِلْجُمْلَةِ الْاِسْمِيَّةِ حُذِفَ مُبْتَدَؤُهَا . *

8- Extract what in this lesson is from the subjects and the predicates, and assign type to every predicate as the following example:

٨ ـ اِسْتَخْرِجْ مَا فِي الدَّرْسِ مِنَ الْمُبْتَدَآتِ وَالْأَخْبَارِ، وَعَيِّنْ نَوْعَ كُلِّ خَبَرٍ عَلَى النَّحْوِ الْآتِي :

اَلْجُمْلَةُ	اَلْمُبْتَدَأُ	اَلْخَبَرُ	نَوْعُهُ : مُفْرَدٌ / جُمْلَةٌ / شِبْهُ جُمْلَةٍ .

* مُبْتَدَأٌ
Alif changes to waw because of dammah

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٤ ـ هَاتِ ثَلَاثَ جُمَلٍ خَبَرُ كُلِّ وَاحِدَةٍ مِنْهَا ظَرْفٌ.

Give three sentence, the Predicate in each one is zarf.

(١) اَلسَّيَّارَةُ تَحْتَ الشَّجَرَةِ.

1, The car is under the tree

(٢) اَلطَّالِبُ عِنْدَ الْمُدِيرِ.

2, The student is with the principal.

(٣) اَلسَّمَاءُ فَوْقَنَا.

3, The sky is above us.

٥ ـ هَاتِ ثَلَاثَ جُمَلٍ خَبَرُ كُلِّ وَاحِدَةٍ مِنْهَا جَارٌّ وَمَجْرُورٌ.

Give three sentence, the Predicate in each one is jar majrur.

(١) اَلطَّعَامُ فِي الثَّلَاجَةِ.

1, The food is in the refrigerator.

(٢) اَلْأَعْمَالُ بِالنِّيَّاتِ.

2, The deeds are based on the intentions.

(٣) اَلْحَمْدُ لِلّٰهِ.

3, All praise is for Allah.

٧ ـ اِسْتَخْرِجْ مِنَ الدَّرْسِ أَمْثِلَةً لِلْجُمْلَةِ الْاِسْمِيَّةِ حُذِفَ مُبْتَدَؤُهَا.

Extract from the lesson examples of the nominal sentences where subject has been omitted.

(١) بِخَيْرٍ: تَقْدِيرُهُ: [أَنَا] بِخَيْرٍ.

1, Fine: Its estimation is: [I am] fine.

(٢) مُنِيرٌ: تَقْدِيرُهُ: [اِسْمِي] مُنِيرٌ.

2, Munir: Its estimation is: [My name is] Munir.

(٣) بِرِيطَانِيٌّ: تَقْدِيرُهُ: [أَنَا] بِرِيطَانِيٌّ.

3, British: Its estimation is: [I am] British.

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٨ ـ اِسْتَخْرِجْ مَا فِي الدَّرْسِ مِنَ الْمُبْتَدَآتِ وَالْأَخْبَارِ، وَعَيِّنْ نَوْعَ كُلِّ خَبَرٍ عَلَى النَّحْوِ الْآتِي :

Extract what in this lesson is from the subjects and the Predicates, and assign type to every Predicate as the following example:

	Its type	The Predicate	The Subject	The Sentence
	نَوْعُهُ	اَلْخَبَرُ	اَلْمُبْتَدَأُ	اَلْجُمْلَةُ
Singular	مُفْرَدٌ	قَلِيلُونَ	اَلطُّلَّابُ	اَلطُّلَّابُ قَلِيلُونَ.
	مُفْرَدٌ	أَيْنَ	اَلْآخَرُونَ	أَيْنَ الْآخَرُونَ ؟
	مُفْرَدٌ	غَائِبٌ	عُمَرُ	عُمَرُ غَائِبٌ.
Prepositional Phrase (zarf)	شِبْهُ جُمْلَةٍ (ظَرْفٌ)	عِنْدَ	حَامِدٌ	حَامِدٌ عِنْدَ الْمُدِيرِ.
Prepositional Phrase (jar and majrur)	شِبْهُ جُمْلَةٍ (جَارٌّ وَمَجْرُورٌ)	فِي الْمِرْحَاضِ	إِسْحَاقُ	إِسْحَاقُ فِي الْمِرْحَاضِ.
Verbal sentence	جُمْلَةٌ فِعْلِيَّةٌ	ذَهَبَ إِلَى غُرْفَةِ الْمُرَاقِبِ	اَلْحَسَنُ	اَلْحَسَنُ ذَهَبَ إِلَى غُرْفَةِ الْمُرَاقِبِ.
Nominal sentence	جُمْلَةٌ اِسْمِيَّةٌ	أَخُوهُ مَرِيضٌ	اَلزُّبَيْرُ	اَلزُّبَيْرُ أَخُوهُ مَرِيضٌ.
Prepositional Phrase (jar and majrur)	شِبْهُ جُمْلَةٍ (جَارٌّ وَمَجْرُورٌ)	بِهِ	مَاذَا	مَاذَا بِهِ ؟
	شِبْهُ جُمْلَةٍ (جَارٌّ وَمَجْرُورٌ)	بِهِ	مَغَصٌ	بِهِ مَغَصٌ.
Prepositional Phrase (zarf)	شِبْهُ جُمْلَةٍ (ظَرْفٌ)	لَدَيْ	سُؤَالٌ	هَلْ لَدَيْكَ سُؤَالٌ ؟
Singular	مُفْرَدٌ	مَطْلُوبٌ	أَنَا	أَنَا مَطْلُوبٌ.
	مُفْرَدٌ	خَيْرٌ	أَنْ تَحْضُرَ	أَنْ تَحْضُرَ الدَّرْسَ خَيْرٌ لَكَ
Prepositional Phrase (jar and majrur)	شِبْهُ جُمْلَةٍ (جَارٌّ وَمَجْرُورٌ)	بِيَدِهِ	عُلْبَةٌ	بِيَدِهِ عُلْبَةٌ.
	شِبْهُ جُمْلَةٍ (جَارٌّ وَمَجْرُورٌ)	فِي الْعُلْبَةِ	مَاذَا	مَاذَا فِي الْعُلْبَةِ ؟
	شِبْهُ جُمْلَةٍ (جَارٌّ وَمَجْرُورٌ)	فِيهَا	طَبَاشِيرُ	فِيهَا طَبَاشِيرُ.

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	Its type	The Predicate	The Subject	The Sentence
	نَوْعُهُ	اَلْخَبَرُ	اَلْمُبْتَدَأُ	اَلْجُمْلَةُ
Prepositional Phrase (zarf)	شِبْهُ جُمْلَةٍ (ظَرْفٌ)	مَعَ	طَالِبٌ	مَعَهُ طَالِبٌ جَدِيْدٌ.
Singular	مُفْرَدٌ	طَالِبٌ	هَذَا	هَذَا طَالِبٌ جَدِيْدٌ.
	مُفْرَدٌ	كَيْفَ	حَالُ	كَيْفَ حَالُكَ.
	مُفْرَدٌ	مَا	اِسْمُ	مَا اَسْمُكَ ؟
	مُفْرَدٌ	مُنِيرٌ	مَحْذُوفٌ تَقْدِيْرُهُ « اِسْمِي »①	مُنِيْرٌ
	مُفْرَدٌ	أَلْمَانِيٌّ	أَنْتَ	أَأَلْمَانِيٌّ أَنْتَ ؟
	مُفْرَدٌ	بِرِيْطَانِيٌّ	مَحْذُوفٌ تَقْدِيْرُهُ «أَنَا»②	بِرِيْطَانِيٌّ
Prepositional Phrase (jar and majrur)	شِبْهُ جُمْلَةٍ (جَارٌّ وَمَجْرُورٌ)	فِي بِرِيطَانِيَةَ	مَدَارِسُ	أَفِي بِرِيطَانِيَةَ مَدَارِسُ إِسْلَامِيَةٌ ؟
Prepositional Phrase (zarf)	شِبْهُ جُمْلَةٍ (ظَرْفٌ)	هُنَاكَ	كَمْ	كَمْ مَدْرَسَةً هُنَاكَ ؟
Singular	مُفْرَدٌ	كَثِيرَةٌ	اَلْمَدَارِسُ	اَلْمَدَارِسُ كَثِيرَةٌ
Prepositional Phrase (jar and majrur)	شِبْهُ جُمْلَةٍ (جَارٌّ وَمَجْرُورٌ)	بِخَيْرٍ	مَحْذُوفٌ تَقْدِيْرُهُ «أَنَا»②	بِخَيْرٍ
	شِبْهُ جُمْلَةٍ (جَارٌّ وَمَجْرُورٌ)	لِلّٰهِ	اَلْحَمْدُ	اَلْحَمْدُ لِلّٰهِ

① Omitted in estimation of 'my name'.

② Omitted in estimation of 'I'.

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بَعْضُ أَحْوَالِ الْمُبْتَدَأِ وَالْخَبَرِ

Some states of the Subject and the Predicate.

(١) أَحْوَالُ الْمُبْتَدَأِ

(1) States of the Subject

الْمُبْتَدَأُ	مَعْرِفَةٌ / نَكِرَةٌ	مُقَدَّمٌ / مُؤَخَّرٌ	سَبَبُ تَقَدُّمِهِ أَوْ تَأَخُّرِهِ	
(١) اللهُ غَفُورٌ.	مَعْرِفَةٌ	مُقَدَّمٌ	هُوَ الْأَصْلُ (كَانَ - يَكُونُ - كَوْنٌ)	1) It is the original.
(٢) عَجِيبٌ كَلَامُهُ.	مَعْرِفَةٌ	مُؤَخَّرٌ	هَذَا جَائِزٌ (حَالٌ)	2) It is permissible.
(٣) عِنْدَكَ سَيَّارَةٌ.	نَكِرَةٌ	مُؤَخَّرٌ	لِكَوْنِ الْمُبْتَدَأِ نَكِرَةً وَالْخَبَرِ شِبْهَ جُمْلَةٍ	3) Because the subject is indefinite and the predicate is a phrase
(٤) أَفِي اللهِ شَكٌّ؟	نَكِرَةٌ	مُؤَخَّرٌ	لِكَوْنِ الْمُبْتَدَأِ نَكِرَةً وَالْخَبَرِ شِبْهَ جُمْلَةٍ	
(٥) مَنْ غَائِبٌ؟	نَكِرَةٌ	مُقَدَّمٌ	لِكَوْنِ الْمُبْتَدَأِ اسْمَ اسْتِفْهَامٍ *	5) Because the subject is noun of interrogation.
(٦) مَنْ أَنْتَ؟	مَعْرِفَةٌ	مُؤَخَّرٌ	لِكَوْنِ الْخَبَرِ اسْمَ اسْتِفْهَامٍ	
(٧) وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ	مَعْرِفَةٌ	مُقَدَّمٌ	هُوَ الْأَصْلُ	7) It is the original (order).

Because it is in the place of 'your fasting' — لِأَنَّ التَّقْدِيرَ صِيَامُكُمْ

The subject — Reason of its coming first or coming late

(1) Allah is forgiving. (2) His speech is strange. (3) You have a car. (4) Is there a doubt about Allah. (5) Who is absent? (6) Who are you? (7) And that you fast is better for you.

*

كُلُّ أَسْمَاءِ الْاِسْتِفْهَامِ نَكِرَةٌ

All nouns of interrogation are indefinite

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(٢) أَحْوَالُ الْخَـــبَرِ

(2) States of the Predicate

اَلْخَـــبَرُ	نَوْعُهُ : مُفْرَدٌ / جُمْلَةٌ / شِبْهُ جُمْلَةٍ
(١) اَلدِّينُ يُسْـــرٌ.	مُفْـــرَدٌ
(٢) اَلْمُدَرِّسُ عِنْـدَ الْمُدِيرِ.	شِبْهُ جُمْلَةٍ (ظَرْفٌ)
(٣) اَلطُّلَّابُ فِي الْمَلْعَبِ.	شِبْهُ جُمْلَةٍ (اَلْجَارُّ وَالْمَجْرُورُ)
(٤) اَلنِّيَّةُ مَحَلُّهَا الْقَلْبُ.	جُمْلَةٌ اِسْمِيَّـــةٌ
(٥) اَلْإِسْلَامُ يَجُبُّ* مَا كَانَ قَبْلَهُ.	جُمْلَةٌ فِعْلِيَّـــةٌ

The Predicate

Its type: Single word/ a sentence/ a prepositional sentence

1) Single word

2) Adverbial phrase (zarf)

3) Prepositional phrase (jarr and majrur)

4) Nominal sentence

5) Verbal sentence

1) The religion is easy.
2) The teacher is with the principal.
3) The students are in the playground.
4) The intention, its place is in the heart.
5) The Islam erases what was (done). before it (bad deeds).

* جَبَّ - يَجُبُّ = مَحَا - يَمْحُو

To erase

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The Status/Order of Mubtada vs Khabar

سَبَبُ التَّقْدِيمِ أَوِ التَّاخِيرِ Reason of Before or After	مُقَدَّمٌ أَوْ مُؤَخَّرٌ Before or After	مَعْرِفَةٌ أَوْ نَكِرَةٌ Definite or Indefinite	جُمْلَةٌ اِسْمِيَّةٌ Nominal Sentence	#
Original order	Before the khabar	Definite	اَللّٰهُ غَفُورٌ	1
Original order	Before the khabar	Definite	كَلَامُهُ عَجِيبٌ	2
Optional order	After the khabar	Definite	عَجِيبٌ كَلَامُهُ	3
Sentence starting with 'shibhu jumla' khabar	After the khabar	Indefinite	عِنْدَكَ سَيَّارَةٌ	4
Particle of Interrogation with indefinite mubtada	Before the khabar	Indefinite	أَرَجُلٌ فِي الْبَيتِ؟	5
Noun of Interrogation is indefinite mubtada	Before the khabar	Indefinite	مَنْ مَرِيضٌ؟	6
Noun of Interrogation is indefinite khabar	After the khabar	Definite	مَنْ أَنْتَ؟	7
Original order	Before the khabar	Definite, because it represents صِيَامُكُمْ	وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ	8

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The New Words الْكَلِمَاتُ الْجَدِيدَةُ

النَّادِي الرِّيَاضِيُّ Sports club

عَلَّبَ يُعَلِّبُ تَعْلِيبًا (II) To can, to tin, preserve

عُلْبَةٌ box, tin can عُلَبٌ (جَمْعٌ)

طَبَاشِيرُ Chalk

بِالضَّبْطِ Exactly

أَشْرَكَ يُشْرِكُ إِشْرَاكًا (IV) To make partner

مُشْرِكٌ (اِسْمُ الْفَاعِلِ) Polytheist

شَكَّ يَشُكُّ شَكًّا (a-u) To doubt, to pierce, to prick, to stab

شَكٌّ Doubt

نَوَى يَنْوِي نِيَّةً (a-i) To intend, to propose or plan

مَحَلٌّ Place, location

يَسِرَ يَيسَرَ يُسْرًا (i-a) To be easy

يُسْرٌ Ease

طَابَقَ يُطَابِقُ طِبَاقٌ (III) To cause to coincide, to correlate

مُطَابَقَةٌ Agreement

عَجِبَ يَعْجَبُ عَجَبًا (i-a) To wonder, to be astonished, to marvel

عَجِيْبٌ Wonderful, strange, amazing

جَبَّ يَجُبُّ جَبًّا (a-u) To remove, to cut off, to erase

اِسْتَأْذَنَ يَسْتَأْذِنُ اِسْتِأْذَانًا (X) To seek permission

تَحَدَّثَ يَتَحَدَّثُ تَحَدُّثًا (V) To talk, to converse

أَفَادَ يُفِيدُ إِفَادَةً (IV) To help, to benefit, to avail, to be of use

فَائِدَةٌ Utility, benefit, advantage, gain

تَحَجَّبَ يَتَحَجَّبُ تَحَجُّبًا (V) To hide, to veil, to flee from someone

مُتَحَجِّبٌ (اِسْمُ الْفَاعِلِ) ، مُتَحَجِّبَاتٌ (جَمْعٌ)

مَغَصٌ Stomach pain

اَلْفُسْحَةِ Break

صَرِيحٌ Clear

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ٱلصَّفْحَةُ الْأَخِيرَةُ مِنْ هَذَا الْمِلَفِّ

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